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852 The public part of the ceremony begins in the early morning
756 before relatives and neighbors. The shaman may confine his own
788 part to prayer and the giving of commands to an assistant, or he may perform the ritual acts alone. The child is marked with pollen or specular iron ore, and pollen is thrown to the directions. One practitioner places four dots of pollen on the face of a boy for whom he is officiating and traces a line of pollen across the bridge
[823] of the nose of a girl. The cradle, and sometimes the child, is held to the cardinal directions, beginning with the east and proceeding in the clockwise circuit. It is the "way" of one shaman to hold up both child and cradle if the ceremony is for a boy but to gesture with the cradle only if the infant is a girl. Finally, the
[574] cradle is faced to the east, and, after three ritual feints, the child
[601] is placed inside. A feast and social occasion follow. According to one informant, a child may later address a parental or grandparental term to the person who lifted him into the cradle, even though no actual relationship exists.

854 This rite is essentially a prayer that the child be spared to
[852] occupy the cradle in the future, for it is not until a month or more has elapsed and "the neck is strong enough so that the head does
[856] not hang limply" that the child is kept continuously in the cradle. After that, the mother carries the cradle by a tumpline pass-
[482] ing across her chest or, more infrequently, over her forehead. Even when she travels on horseback, she often carries the cradle
[492] strung across her hip by the carrying strap and suspended over the side of the horse.

854 To the amulets and pendants supplied by the shaman the
789 mother generally adds some of her own. The right paw of the
751 badger, with grass substituted for the bone, is hung on the cradle to guard the child from fright. Such protection is important, for
[825] fright lies at the root of a number of serious illnesses. Humming-
[753] bird claws and pieces of wildcat skin also act as cradle charms. To ward off colds and other sickness, a length of cholla wood is
[824] often tied on the cradle. When anything is wrong with the child, a growth found on the creosote bush is suspended from the
[755] canopy. It is a general rule that no one may step over a child or a
[784] cradle.

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CHILDHOOD

When the baby is from a week to a few months old, his mother or his maternal grandmother pierces his ears. To do this she applies something hot to the ear and then punctures it with a strong thorn or a sharp bone. The child learns "to hear things sooner" and obeys more quickly if this is done promptly. "When the ears are not pierced, the child cannot be controlled; he will be wild and go to the bad. It is believed that children grow faster too if this is done." Pendants of white beads or turquoise are strung from the ears of very young children, and this mode of ornamentation continues throughout life.

Sexual intercourse between a man and his wife is not resumed until the child has been weaned. During this period of almost three years the couple is expected to remain continent. Actually some men contrive to "sneak around" and "find easy women" with whom to have relations. But social pressure operates to enforce this rule of continence strictly in the majority of cases. A man so importunate as to demand connection with his wife too soon is subject to sharp criticism and is said to have acted "against" his growing child. "There is a man whose child is not walking yet, and his wife is pregnant. The Indians think he is no good. We are ashamed to have a second child on the way before a first is weaned."

Because the mother's milk supply has been stopped or altered by her new pregnancy, the nursing infant is "starved" and upset and is likely to become a weakling. In such an emergency another minor rite is arranged:

> There's a hair-cutting ceremony that I'm going to tell you about. Let us say a child is only a year old and the mother is pregnant again while that child is still nursing. Then the little child that is only a year old is sick; it has stomach trouble. Something must be done for that child.
>
> When this happens, the mother usually takes the child to an old woman or someone who knows what to do. This old woman cuts the child's hair and puts red paint over the child's body. Then she gives it some kind of medicine.

Polygyny, though it is not widely practiced, exists, and a man with more than one wife "is in a good position, for when one of his wives is pregnant or has a nursing child, he can go to the other."

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854 Once the child is old enough for the cradleboard, it becomes his almost permanent home for a number of months. This continuous stay in the cradle causes a slight occipital flattening of the head. The baby is laced in tightly and is removed only occasionally. He may even be left in the cradle while he is nursed. He does have to be taken out when the soft grass, moss, or pulverized wild-rose bark, used as padding and as absorbent material for the discharges, needs renewing. To prevent chafing, the child is dusted with powder scraped from the bark of the heart-leafed willow. A very young child is bathed in a decoction obtained by boiling the plant *Drymaria fendleri* "to make the skin strong."

854 As the child becomes more active and restless, beads and jingles of various kinds are strung from the canopy to engage his attention. After he is six or seven months old he is allowed more time outside the cradle and crawls vigorously around the camp.

854 During this crawling stage the child must be carefully watched, lest he come in contact with baneful substances which 753 can cause sickness—worms, certain insects, and feathers from 825 evil birds such as the owl or the crow. Dogs are considered particularly inappropriate in a camp where there is a small child.

> If you have a little child crawling around and suddenly a dog barks at it and scares it, they say that the fright will go inside that child and make its heart sick. So they don't like dogs around much. If you have one, some man might come along and say, "Why do you have that dog around? Don't you know it is no good? It might scare your children and make them sick."

766 When a child is stillborn or dies while it is being carried in the cradle, its body is hastily buried in a talus slope and is covered by rocks, branches, and earth. The cradle, if it has already been made, has a different destination:

> They take the cradle and cut it so it will be recognized; cut slits in the buckskin, for instance. They hang it up in a tree which stands to the east of the encampment where the death took place. No one will dare to touch it. It is forbidden to touch it. If the cradle is still around the camp, it is hung out at the child's death even though the child is already walking when he dies. Sometimes the cradle is put in a place in a bluff.

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took him in a clockwise circle four times. After four prayers, T. sang four songs. Then we sat down.

Next T., and after him all the others, marked that little boy just as the girl is marked in the puberty rite. After that, T. prayed, took a drum, beat it four times, and started to sing. All those who knew his songs helped with the singing. Four songs were sung before he stopped. They were about Life Giver [another name for Yusn], White Painted Woman, and Child of the Water, of how the earth was made and how the fruit grew, of how Child of the Water was born and reared under the fire and how the monsters were killed.

Now prayers were said by D., and another set of songs began. The people were dancing in there, women and men, boys and girls. They danced in place. The women uttered that call of applause[6] when the names of Child of the Water and White Painted Woman were mentioned.

There were two more sets of prayers and songs. D. said the prayers. They had me sit in the center with the boy, and they all danced around us. The boy was not bashful. He danced up and down and looked around. He was only about a year and nine months old.

D. and T. said the last set of four prayers. When the people playing the hoop-and-pole game heard about this, they all came up, for they knew we had presents there to give and that the end of the ceremony was near.

D. picked up the moccasins. He put pollen on them and lifted them to the directions. He put pollen on the boy's foot and put the right moccasin on first, then the left. "Now you can run," he said. The boy put his foot right in; he was glad to do it. Everyone said he would run just like his father."

Finally the presents were blessed. D. and T. put pollen all over the baskets of fruit and presents, and a man began passing out these things to the people. He gave some to D. and T. first. He gave them tobacco. Then sweets were passed to the children. Then other gifts were distributed. After this was over, the big meal began. They feasted that day. That night T. lifted the boy up to the moon from the four directions so that he would grow tall.

SPRING HAIR-CUTTING CEREMONY

The spring, usually the spring following the first-moccasins ceremony, "when everything is starting to grow and the grass is coming up," is chosen as the appropriate time for a brief hair-cutting rite. The child is brought to a shaman who "knows" supernatural power useful in safeguarding and training children. The man or woman selected must have thick hair. "If a man performs this ceremony and the child grows up to be a fine one, other parents come to him."

[6] A high-pitched call of the woman, signifying reverent or ceremonial applause.

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His first attendance at the girl's puberty rite is likely to be an unforgettable occasion. He is brought forward that his face may be painted with pollen by the girl. To insure his health and growth, she may pick him up and hold him to the directions, and, if he is small for his age, she may be asked to place her hands under his chin at the neck and lift him.

So that a child may grow tall he is lifted four times to the new moon. He is warned never to urinate in an anthill, lest he have bladder stones. That he may not become lonesome in the absence of a departing relative, the traveler wets his finger with saliva and touches it to the child's face. If, nevertheless, he does get lonesome, a basket is placed four times over his head. When their father is on the raid, the children are urged not to throw the wood for the fire around carelessly, lest their parent become confused about the direction to take. When a child loses a tooth, he is counseled to say, "I hope I have another tooth," and to throw it to the east or to tie grama grass around it and throw it to the sun; that witches may not retrieve it and do him harm, he is told to dispose of it at some remote spot. The child is also advised not to watch masked dancers being decorated and never to call the name of an impersonator whom he may recognize. To safeguard him against sickness, a fringed buckskin amulet containing a growth from the creosote bush may be strung around his neck. Such practices, solemnly advised by his elders, impress the child with the efficacy of magical aids and with the proximity and power of the forces against which they are pitted.

During this early period, too, the child learns of the evil animals and the natural agencies toward which he must exercise special care. "Drop that feather!" someone may call as he stoops to pick up a buzzard feather. Or the nature of a disease resulting from contact with Snake is explained by one who has ceremonial power from it and knows its ways. A person with such knowledge often takes measures that protect the children of the vicinity:

In the summer when the snakes came back and the parents were afraid that the children would be bitten, this woman used to call many children together and sing for them, and she would put a cross of pollen inside each moccasin for them. She told them not to call Snake too much or it would come and not to look for it

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881 When no more come forward, the attendant places the girl face
793 downward on the buckskin with her head to the east and "molds"
856 her, working from her head to her feet and from the right side to the left:

The girl is rubbed so that she will have a good disposition and be good. The old women who do it have that as special work. The woman attendant is praying as she does this. She is saying, "May this girl be good in disposition, good in morals. May she grow up, live long, and be a fine woman." The molding also makes the girl straight and supple.

The girls are massaged to give them good health and strength and to straighten out their lives and make them long. . . . .

881 The girl rises, and on the buckskin the attendant outlines four
793 footprints in pollen. Through these the girl walks toward the
788 east, right foot first, "so she will walk on a trail of pollen, so that her way will be fortunate and healthy." The pollen is from trees that bear fruit and nuts.

881 Next the basket tray, containing bags of pollen and ocher, a
793 deer- or elk-hoof rattle, a bundle of grama grass, an eagle feather, and other ritual objects, is placed about thirty paces to the east. When all is ready the attendant "pushes her out to run," and the girl trots clockwise around the basket and back that "she may
[198] live long." As she runs, the attendant again utters the call.

[782] Old men and young boys run after the girls when they go around the basket. They pray as they run. Sometimes the very old men do it. They pray to White Painted Woman. These old men ask for strength, for long life. The young ones ask for long life or anything good. Any way they want to pray is all right. I ran like that when I was a boy. I asked for long life and good health. The older people told me what to do and what to pray for. They say you get long winded when you do this.

881 At the end of the first run the basket is brought nearer the ceremonial structure. Three more times the girl runs, and before each run the basket is brought westward. When the girl reaches
[823] the buckskin after the last run, she picks it up and shakes it to
[751] each direction in clockwise order, beginning with the south, "to send to the directions all sickness and disease that might harm her."

During these events, women of the adolescent girl's family